To the right Honorable *Lorde*, Frauncis, *Earle of* Bedforde, one of her Maiesties most *Honourable priuie Councell, Knight of the noble order of the Garter*, grace and peace with God and man.

OFtentimes remembring (Right honourable Lorde) what accountes I haue to make for the small talent which GOD hath deliuered mee to bee imployed vnto the best, and so my duetie that I doe owe vnto my natiue Countrie, am of force constrained to diuulgate and set abrod some part of my studies, and trauailes in the Sciences Mathematicall, trusting thereby, my dutie towardes God and my Countrie, shal be somwhat acquited. And as it is the accustomed maner of all those that set forth any booke worthie reading, to

ſelect and chooſe out either ſome perſon, who by reaſon of learning, vertu, wiſdome, & ſuch other like ornamẽts of the mind, is thought a worthie ſtay in a commõwealth, or els ſuch as haue well of them deſerued, to whom they may yeeld the firſt fruites of their labors, & dedicate their works finiſhed. In like maner, I hauing atchieued this my ſimple ſkill, in the ſetting foorth many reaſons & probable cõiectures from the courſe of times, of theſe great cõiunctiõs of the 2. ſuperiour Planets *Saturne* & *Iupiter*, in the beginning of watерie Trigon, & now the ſame coniũctiõs in the end of the ſame Trigon is like to happen, & then turned in to firie Trigon. The which euents of the ſaid Planets doeth marueilouſly agree with the famous propheſie of Elias, & many other places of ſcriptures, of the latter dayes of the worlds deſtructiõ to be neere at hande, & that the

com-

comming of our Lord & Sauiour Ie-
ſus Chriſt to iudgement, will not bee
long. And hauing reſpect to your
Lordſhips worthineſſe in the weale
publik: alſo being animated with your
beneuolent inclinatiõ, & the manifold
benefites towards mee extended, doe
boldly preſent and offer the ſame vnto
your Honour, deſiring your beneuo-
lent heart, to vouchſafe to bee Patrone
of this my litle boke: and if I ſhal per-
ceiue your good L. heerewith to
be pleaſed, I ſhal hereafter (God giuing
life) be incouraged to ſet foorth the re-
ſidue of my ſtudies & labours. Thus
I, as one that eſteemeth nothing in this
world more then your proſperous
eſtate, do beſeech God to increaſe you
in long life & perfect proſperitie.

Your Lordſhips moſt humble to
commaund, Robert Tanner.

PLato *the Prince of Philosophers, who for his excellent doctrine, containing many things agreeable to the holy Scripture, was called* diuinus, *amõg many other his precepts in Philosophie, giueth vs this lesson:* Omnia amicorum sunt communia, *Amongest friends all things are common. The which also in olde time was taken in custome of the auncient Christians, for I find it written in the Acts of the Apostles:* Nemo eorum qui nomina Christo dederunt, quicquam suum esse dicebat, sed erant illis omnia communia: *None of those which were named Christians, did affirme any thing to be their owne, but all things were common amongst them. I therefore, desiring to bee esteemed among Christians, doe thinke it wil be a shamefull thing for me to hide any thing ielously to my selfe: yea, although it bee neuer so simple, wherein I might hope something to profite the common wealth. For it is euident that all men cannot offer golde, precious*

ſtones, ſilke or purple, but there are alſo that doe gratifie & ſhew a thing very thankefull, if they giue but a flower, or ſome thing of leſſe value, for this cauſe therefore I haue thought it good (Chriſtian Reader) to publiſh this my little booke, to the vſe of all Chriſtians, to beholde and marke Gods omnipotencie and goodneſſe, of diuers tokens & warninges, not only before time ſent, but alſo diuers other tokens by theſe great coniunctions & euents of the Planets is like to enſue. The conſideration whereof, hath cauſed me for your comfort, by writing to place before your eyes, ſuch vndoubted ſignes of his comming (although I will not take vpon me to tell the very houre, day, and yere, which is knowen to God alone) that eaſily you will beleeue and perſuade your ſelfe, that it will not bee long afore hee come. Perhaps there may be ſome maliuolue mocking perſon yet aliue, whoſe only practiſe is ſcoffing and ſcorning: yea, whom nothing, be it neuer ſo well, can content, that will finde faulte with our doinges, by reaſon they haue drunke ſuch a deepe draught of deſpight. I wil nothing at al be diſmaid, for why ſhould I? conſidering I haue written nothing, but that which is alreadie tried by the principles of

Astronomie, vnlesse perhaps there bee some Midas asininis auribus dignus, *which doth iudge wrongfully of this notable science, minding the vtter subuersion of the same. And here I shall desire the good Reader, that although some man pricked with pride shoulde put in print some peeuishe peece of woorke in dispraise of Astronomie, thou wouldest giue no credite vnto his foolishe reasons, sith this Science hath heeretofore of the wisest and learnedest men ben honoured. And further thou mayest gather, that whosoeuer doth attempt the contempt of any one sciẽce, seemeth to be ignorant, not only of the same, but also of all good learning. For* Cicero lib. 3. de ora. *saith in this wise,* Omnis ingenuarum & humanarum artium doctrina vno quodam societatis vinculo continetur : *That is to say, All Arts liberall and humane are copled or linked together with one bande of societie. But Reader, I purpose not nowe to inueigh against those kinde of persons before spoken of, considering that it requireth more matter than can conueniently bee rehearsed in a short Prologue. Wherefore to conclude, thou shalt vnderstande that it is not the taunting toyes of skorners, nor the wresting*

wits

wittes of the arrogant, is able to blemish our arte, as all auncient monuments of Wryters: yea, & the orders of the Planets themselues, (which for mans behoofe is the workmanship of God) doe manifesty proue. And thus I make an ende, praying thee to take the paynes to reade this Booke, and learne therby to amend thy former wicked lyfe. Farewell good Christian Reader.

By Robert Tanner, student in Astronomy & Cosmography.

The verdit of the Booke, *made in fourme of a Dialougue, beetweene the Booke and the Bookes friende.*

F VVhat, doſt thou think al ſorts of men to pleaſe?
B Nay, hard it is for one to pleaſe ech whight.
F VVhat men are thoſe, whom thou ſoneſt diſeaſe?
B Al fauting fooles, that ſeeke to work their ſpight
Through taunting tongues & ſcofs, & do delight
VVith wreſting wits to turn things frō the right.
F VVhy was thou made? what is thy chief intent?
B To pleaſe the beſt of purpoſe I am ſent.
F Go forth therfore, the beſt will thee imbrace.
B Then feare I not abrod to ſhew my face,
Nor for il tongues that would me faine degrace.

FINIS.

¶Probable Coniectures, from the course of tymes.

THE holye Scripture euerye where maketh some collation betweene the first Adam the sinner, and the Sonne of God, Christ our sauiour the second Adam: also betweene the floud, and vtter ouerthrow of the world, euen as Christ doth signifie in these wordes. Et erit sicut in diebus Noe, &c. And it shal be as in ẏ daies of Noe, &c. Wherefore I fell firste into this consideration, and afterward from one to an other into these which ensue, whether the tymes paste in equalitie of the same number aunswered alike: for the Lord God hath ordeined all thinges by a singular and euerlasting wisdome: And experience doth teach by a certaine concurring of the Starrs, that in such thinges a great likenesse of tymes is woont often to happen. As in the byrth of Isaack, and of his offering, which is a figure

of

of Christ, there is a great consent of times. For from the byrth of Isaac vntill Christe, were two thousande yeares fully expyred. from the creation of the world was a thousand, sixe hundred fiftie sixe yeares: From this number the yeares of Christes byrth vnto this present yeare 1583. doe differ 73 yeares, if truely that number wer fulfilled.

But I doe not thinke the worlde shall continue so long, that the latter time should in number exceede the former, for manye coniectures which followe, but what maye come to passe, the Lord knoweth.

Likewise Moses is a figure of Christe, That meruailous delyuering of Israel by Moses out of the handes of Pharao, is a figure of victory of christ, which on our behalf hee hath by his death on the Crosse and resurrection from the dead, obtained agaynst the Deuill and death: And the whole gouernment of Moses, is a shadow of Christs kingdome: the ouerthrow of the Iewes and destruction of Hierusalem, is no doubte a token of the worldes ouerthrowe. And here we shal see a wonderful consent & agreeing of times, that so by things paste, we may looke for the euent of thinges to come vndoubtedly

doubtedly by the singular prouidence, counsel & ordinance of God: for no other reason can I rēder, sith I cānot perswade my self, that these thinges can by chaunce so wonderfully agree together. First by the true account of yeares, it is playne that from the comming out of Aegipt, and publishing of the Law vntyl the Natiuitie of Christ, are numbered, a thousande, fiue hundred, and nine yeares. Nowe, if the yeares from the natiuitie of Christ, vntil the time, in which Christ began again to be borne to the world, & to be brought into the light, as it were through the preaching of the gospel, by Luther & other famous men, were numbered, they are in sum a thousand, fiue hundred, and seuenteene. Againe, from the departure out of Aegypt, vntill the death of Christ, the yeares are accounted to be a thousande, fiue hundred, fourtie and two. And this number also doth meruailously agree with that generall persecution in Germanie, made by Charles the fifth, & the Pope, which happened in the yeare, a thousand, fiue hundreth, fourtie and seuen: So that these numbers being compared together, will bee founde not much

to

to differ in quantitie of number. But from these poore mentions, I will go higher to those thinges, which especially do agree to our purpose. It is manifest that Moses gouernment vntil the destruction of Hierusalem by Titus, did stand in all, one thousand, fiue hundred, eightie and three yeares. Neither is it to be doubted of any, but that the destruction and wasting (of Hierusalem) is a manifest figure of the last ruine of the worlde: and therefore doth our Lord speake of these things together, and saith, Those dayes were like the dayes of Noe, in respect of maners, and the securitie of mans life. Now at length, what shal we gather of these thinges, That the tearme of the worldes destruction shoulde agree with former number of yeares of Moses gouernment: which, not the sonne of an Emperour, or chiefest Monarch, as was Hierusalem: But the sonne of God, much mightier then al Emperours, an euerlasting king, can bring to naught: which thing, Melanchon seemed plainly to poynt at in the lyfe of Vespasian, in his Chronicles. And the like reason is here, which is in the former comparison of numbers, if thinges to come

may

may be gathered by thinges past alreadye. The figure doeth altogether in this place agree, and the chiefest signe of Christes cõming: to wit, the preaching of the Gospell hath gone afore, and we doe sticke in the middest of all the other foretolde calamyties, and euery yeare expect more miserie. Fynally, also the Astronomers write (if euery skilful man in his owne faculcie is to be credited) that the starres in the beginning of the thousand, fiue hundred, eightie and foure yeares (which almost together doth agree with the number aboue mentioned) doth threaten very fearefull and horrible thinges of diuers alterations and other wonderfull matters, or els an vtter destruction of this worlde. The wordes of Cyprian Leouitius a Bohemian, a most excellent Mathematition, in a certain book of prognostications, for a twentie yeeres, frõ the yeare sixtie foure, to the eighty four be these, Anno Domi. 1582. mense Februarii, there shall happen fifteene coniunctiõs of the Planets in the beginning of Pisces. After which, straight wayes in the yeare eightie foure shall ensue a wonderfull mixture of al the Planets almost in Taurus,

about

about the end of March and beeginning of Aprill. And which is more, a litle after that shall be seene an Eclipse of the Sunn, in the 18. degree 42. min. of Taurus, about the head of Algol, a most cruell fixed starre, gouerned by Venus, which shall be lynked to fiue Planets in Aries, tending towards the twelfe. Here (saith he) must we watch: & I thinke it meete that earthly cogitations be cast off, least we be destroied being vnready, for this great Coniunction is of all, the last which shall happen in the end of watry Trigon. And watry Trigon shall haue an end, and to be turned into fiery Trigon. Neither any more in the space of eight hundred years, the end of watry Trigon shalbe nighe. But because about the end of watry Trygon this monarchy shal beginne, it is likely, ỳ the same also in the end of the same Trigon shal haue an end, sith the son of god himself Jesus Christ our lord, euen in ỳ end of watry Trigō took vpō him the nature of man. For 6. yeares before his most glorious natiuitie, ỳ same very coniunction in ỳ extremity of Pisces, & in the beginning of Aries, happened: neither came ỳ like since ỳ time, but whē Charls ỳ great held his empyre, w

was in the

yeare of our Lorde, seuen hundred, eightie, and nine. And now the second time, such a great and straunge Coniunction shal come, which vndoubtedly doth foreshew the other comming of the Sonne of God and man, in maiestie of his glory, at which time wee must render account of our life and conuersation. And a litle after he saith: But vnder Charles the great, the ende of the worlde could not be, because at ỳ time fiue thousand yeares were not expyred. But now the operation of this great coniunction cõtinuing, the number shal tend to six hundred yeares, which agreeth with the holy Prophet, affirming that this world should stand six thousand yeares: from which sum of yeares the sonne of God shall take somewhat, saying: the last time, for the elected of God shall be shortned. But if ther remayned yet an other Coniunction of the former Planets lyke to the first, then shoulde there be required almoste eight hundred yeares moe, which added to the tymes of these great Coniunctions, doe make the number of sixe thousande, and almoste foure hundred yeares, which is playne against the prophesie. These Coniectures, howsoeuer they

they are, I thought good to recite, whiche doe agree with the learned Prophecies of most auncient Astrologers. Hitherto Cyprian, which also by certaine verses turned into rythme, by Iohn Stoffler, of the olde Prophecie of the destruction of the worlde.

When from the byrth of Virgins sonne,
a thousand yeeres are past:
And take fiue hundreth swiftly ronne
by iust accounting hast.
Then shall a season strang appeare,
which men shal mone too late:
I meane the eight and foure score yeare
bestead with dolefell fate.
If this yeare endeth not the frame,
that God with cunning wrought,
If now the sea and massy earth
to nothing shalbe brought:
Yet euery kingdome with his pride,
shal be defaced quight:
Their glory aye from them shal slide,
and mourne shal euery wight.

NOw by this it appeareth how the number of yeares of Moses gouernment, which endured a thousand, fiue hundred, eightie & three yeeres: and of this yeere, a thousande, fiue hundred eighty and foure (in whose beginning

ginning that prodigius Coniunction of the planettes in the ende of the watry Trigon both happen) agree together: so that the quantitie and number of the times foretold, the signes & starres seeme to agree together, and without al doubt to portende the same thing. In like manner may we bring forth other comparisons of time, which by reason of like euents agree together wonderfullye. Of which this one is not of leaste weight, to wit, the same time from the nativitie of Christ vnto the ouerthowe of Hierusalem, is almost equall with that, when Luther firste of all set him selfe against the Popes indulgences, and beganne to preach the Gospell, to this yeere eightie & eight, in which, or about the same, by this meruelious ioyning together of Planets, which shall be foure yeares beefore, by the singular prouidence of God, so dreadful destinies of the worlde shall meete together. For from the byrth of Christe, vntill the destruction of Hierusalem, are numbred seuentye and three yeares, and from the tyme that Luther and others first began to preach Christe and his Gospell vntyll the eightie & eight yeere, are accounted seuēty

and one yeare, the number is iust with that before, and speaking allegorically, thē may Christe be sayde to be borne againe, when as the doctrine, so long by papisticall dreames darkened, and fonde illusions so deepely buryed, is as it were borne a newe, and doth cleerely shine among vs. But if those yeares from the byrth of Christe, vntill his preaching and suffering of death, with that general persecution don by Charles the fifth, and the Pope: And againe, those yeares from the death of Christ, vntill the destruction of Hierusalem, with these yeares which came since that generall persecution, vntill the eighteie eight yeare, were compared, wee shall see also, that in number of yeares they doe not much differ. For betweene Christes byrth and his preaching, there was 30. yeares, and so to his death 33. yeares, and somewhat more. But from that 17. yeare, when the Gospel began to shine againe, vntil the 46. yeare in all, when Charles the Emperour began to arme himself against the states of the Empyre, so to abolishe the doctrine of Christ, are numbred 29. yeares. Againe, from the death of Christ, to the ouerthrowe

of

of Hierulalem, there were 40. yeares. And from the generall persecution, which happened in the 46. yeare, vntill eightie and six yeare, are accounted foure yeares, which is the middle yeare betweene the eightie foure, when that exceeding strange vniting together of the Planets shall appeare. And the eightie eight, about which time that Coniunctions shall take their full force.

Moreouer, I finde that these times, in which those 2. wōderful Coniunctions did appeare six yeares before the death of christ, and in the day of Charles the great, and the thirde and laste, which shall happen before the full expyring of sixe thousande yeares, the thousande, fiue hundred, eightie, and foure being at hand, doe fill the same number. For Cyprian Leouitius doth write, that that other vniting of Planettes in the time of Charles the great, chaunced in the yeare, seauen hundred, eightie and nine, after the natiuitie of christ. If to this number so many moe were added, the yeares would be one thousand, fiue hundred, seuentie and eight. Now if to these were added those sixe yeares beefore Christe was borne, when the first of these three Coniunctions

happened, there shall arise (counting from the natiuitie of Christ, as it were from an effecte of the former Coniunction) the same number of yeeres in full quantitye, agreeing with that dreadfull yeere, eighty foure, aboue a thousand fiue hundred, onely that first, from this last, which is to come, differing those fiue yeeres before Christes birth. I confesse my selfe not to be the skylfullest in Astronomy, that is, although I doe greatly esteeme that arte (if it be soberlye vsed, and not vainely abused:) Which some, because they are not acquainted therwith (as cõmonly it happeneth) do not only despise, but also with euill wordes, because it is abused of some, beleeue. But if the writing of Leouitius, and which was a great while before his time, Iohn Stoffler, and other Astronomers iudgement of those rare Coniunctions of al the Planets in the end of watery Trigon bee true: (as certes I beleeue, and verely perswade my selfe) I saye playnely, it is a thing greatly to bee marueyled at, that those Collations of times (in which the Lorde God either hath bestowed singular benefits vpõ his church, and also will bestow, or altered kingdoms,

(and

and wil alter) by such a certain wonderful equalitie, and quantitie of numbers, should aunswere betweene them selues, euen as those reasons of Astronomers in euerye respecte haue doone: Of which it is euidently gathered, that the Lorde GOD by a singular prouidence and eternal councel, doth guide and gouerne all thinges. And also it is playnely to be seene, that hee hath made the starres, and the course of them to be as it were clocks of his eternall counsel, and gouernmentes of such thinges in his Church, & cõmon weales, euen as the Lord God also doth witnesse himselfe, that those lightes in the firmament of heauen, should be foye signs of times, and dayes, & yeeres. And therefoye from these thinges doe cunning Astronomers fetch their coniectures, because through a certaine oyder which the starres doe keepe, they haue by long vse obserued very many things: ẏ so from a true obseruation of pyinciples, they maye bying foyth general coniectures, whose euents do meruailously agree together. And ẏ ther is a certain oyder, oy a true course of ẏ stars, ẏ wõderful agreeing together of yeres, cõtinually in alteration of kingdõs, & religion,

marked is a great proofe, as by that which is alredy spoken, may & hereafter shal more plainely appeare. Truly, as often as I consider these thinges, I am not onely exceedingly troubled in minde, but as it were cõpelled to beleeue, that that especial tyme of the end of this world is nigh at hãd, because the Lord among other things also hath giuen vs certaine tokens, to wit: that afore his comming there shalbe a darkening of the sunne and moone, that the qualities of the heauẽs shalbe troubled. By which words no doubt he woulde signifie, that the whole firmament of Starres should be altered, and as it were threaten a destruction. We haue a notable example hereof in Noes preaching, by whome the Lorde GOD did first accuse the world of disobedience, before hee drowned the same for lacke of repentance: wherefore let vs caste from vs, both our careless securitie and mistruste of the promyses of GOD: let vs renounce the diuell and the workes of the flesh, which are not sufferable by the word of god, and let vs listen to the frendly admonition of our Sauiour Christ, warning vs in these wordes:

Luk. 21. Take heed, least at any time your minds be ouer

ouer laden with surfeting and drunkennes, and cares of this life, and so the sodaine day of the Lorde take you vnwares, for euen as a snare it shall come vpon all which sit vpon the face of the earth: be yee watchfull therfore at all times. (And as Matthew addeth) Because ye know not the houre in whiche your Lorde will come: praying, that yee may escape all these thinges which are to come, & may stand before the sonne of man. *Mat. 25.*

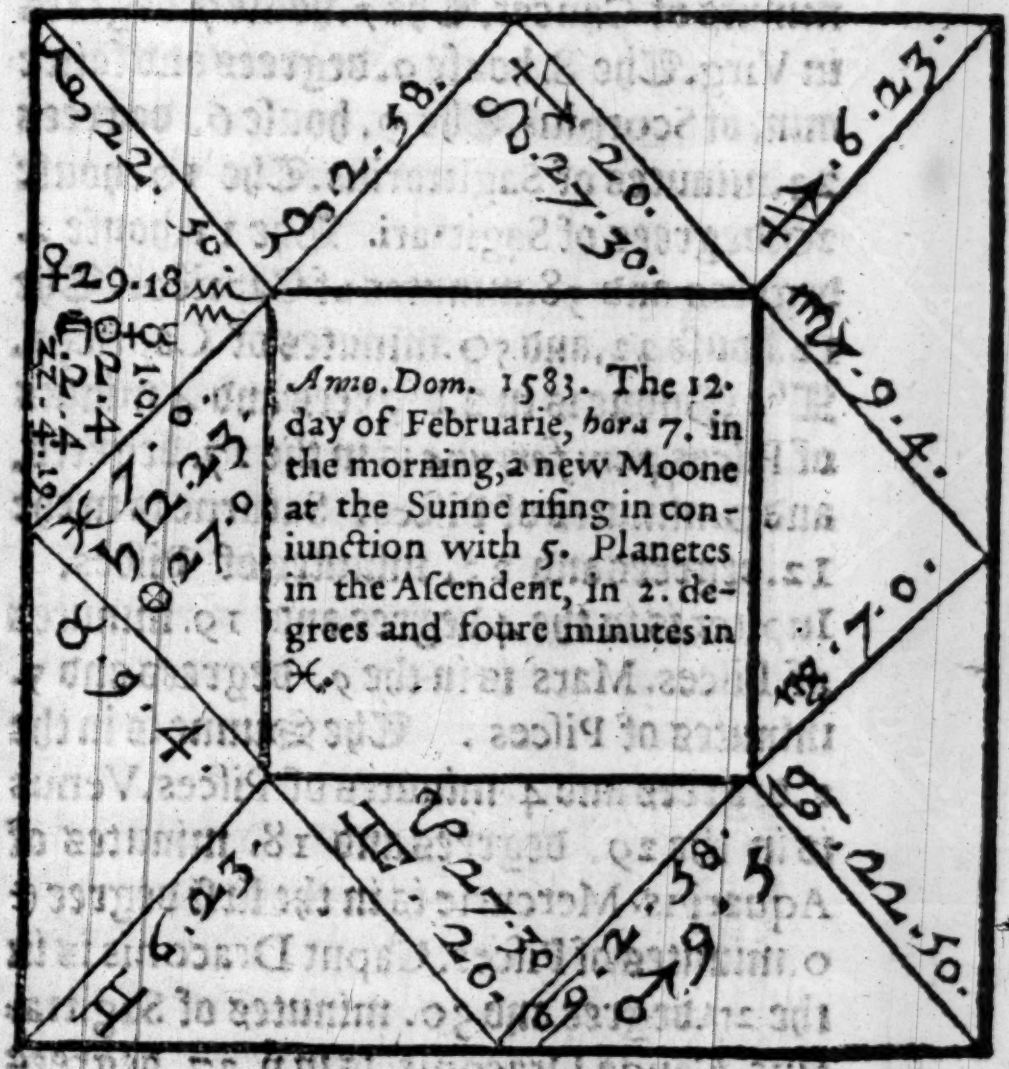
O God and most mercifull father, illuminate our mindes with thy holy spirite, by which wee may bee prepared to all good workes, in the holinesse and newnesse of life, that so with Paule, wee may desire to leaue this worlde, and to be with Christ, and so in the comming of the Lorde being found readie with oyle in our lampes, and adorned with our wedding garmentes, wee may finde entrance to the Lordes mariage: which, thou for thy sonne, and his beloued spouse the Church, hast prepared and appointed from the beginning of ỹ worlde. To thee therfore, O heauenly father, to the only begotten sonne, and to the holy ghoste our comforter, be all prayse, honour, & glory, for euer and euer. Amen.

Whereas before I haue declared of manie reasons and probable coniectures, from the course of times: nowe I will proceede by the Art of Astronomie, to shewe and set foorth in what maner and forme the faces of the heauens are at the time of these greate coniunctions of the Planets, which shall happen in the ende of waterie Trigone, in Anno Domini. 1582. in the moneth of Februarie, the 12. day, about the houre of 7. of the clocke in the morning, the Moone then readie to change, in the second degree and 40. minutes in Pisces, in coniunction with all the Planets, as by a figure heereafter calculated to the learned and skilfull in this Art may appeare. The like coniunctions, haue neuer bin seene in these our dayes, nor yet in many yeeres before: for this great coniunction is of all, the laste which shall happen in the ende of waterie Trigon, and waterie Trigon shall haue an ende. And about the eight day of Aprill, in Anno. 1584. a little before that the Sun entreth into Taurus, then turned into firie Trigon, neither any more in the space of eight hundred yeeres the ende of waterie Trigon shalbe nigh.

Here

from the course of times.

Heere followeth the figure expressing the same lights of the coniunctions of the Planets in ♈.



AT the time of this enerance, ỹ cuspis of the East is in 7. degrees of Pisces.

The

The 2. house, 9. degrees, and 4. minutes of Taurus. The 3. house, 6. degrees & 23. min. of Gemi. The 4. house, 20. degrees in Gemin. The 5. house, 2. degrees, and 58. min. of Cancer. The 6. house 22. degrees, & 50. minuts of Cancer. The 7. house 7. degrees in Virg. The 8. house 9. degrees and foure min. of Scorpius. The 9. house 6. degrees 23. minutes of Sagittarius. The 10. house 20. degrees of Sagittari. The 11. house 2. degrees and 58. minutes of Capricor. The 12. house 22. and 50. minutes of Capricor. The Moone is in 2. degrees and 4 minuts of Pisces, *pars fortunæ* is in the 27. degrees, and 0. minutes of Pisces. Saturne is in the 12. degrees and 23. minutes of Pisces. Iupiter is in the 4. degree and 19. minutes of Pisces. Mars is in the 9. degrees and 5. minutes of Pisces: The Sunne is in the 2. degrees and 4. minutes of Pisces. Venus is in the 29. degrees and 18. minutes of Aquarius. Mercurie is in the first degree & 0. minutes of Pisces. Caput Draconis is in the 27. degree and 30. minutes of Sagittarius. Cauda Draconis, is in ♑ 27. degrees & 30. minuts of Gemini.

In viewing of the ſtarrie ſkie
it plainely doth appeare,
Great waters, yea, of ſundrie ſortes
ſhall raigne this preſent yeere:
Like as therefore by certaine ſignes
the ſame were ſhewed to me:
So I the ſame, loe heere doe ſhew
good Reader vnto thee.

Sixteene Coniunctions ſhall bee made with the Moone & other planets, betweene the 12. day of Februarie, and the 26. day of the ſame moneth in Piſces: the like number in the ſpace of 15. dayes, in one ſigne hath neuer beene ſeene in theſe our dayes, nor yet in many other yeeres before. The 12. day of Februarie next, there ſhall bee theſe many coniunctions in one day. The number is 6. 6.

The firſt is a coniunction of the Sunne and the Moone in Piſces. A coniunction of the Moone and Mercurie in ♓. A coniunction of Venus and the Moone in piſces. A coniunction of Iupiter, and the Moone in Piſces. A coniunction of Saturne, and the Moone in Piſces. A coniunction of Venus, and the Moone in Piſces. The 13. day of

Februarie

Februarie a coniūction of the Sun & Iupiter in Piſces. The 13. day again, a coniunction of the Sun & Mercurie in Piſces. The 14. day of Februarie, a coniunction of Iupiter & Mercurie in Piſces. The 16. day of Februarie a coniunction of Iupiter and Venus in Piſces. The 18. day of February a coniunction of Saturne and Mercurie in Piſces. The 21 day of February a coniunction of Mars and the Moone in Canc. The 22. day of February a coniunction of Saturne and the Sunne in Piſces. The 23. day of Februarie a coniunction of Saturne and Venus in Piſces. The 25. day of Februarie a coniunction of the Sunne and Venus in Piſces.

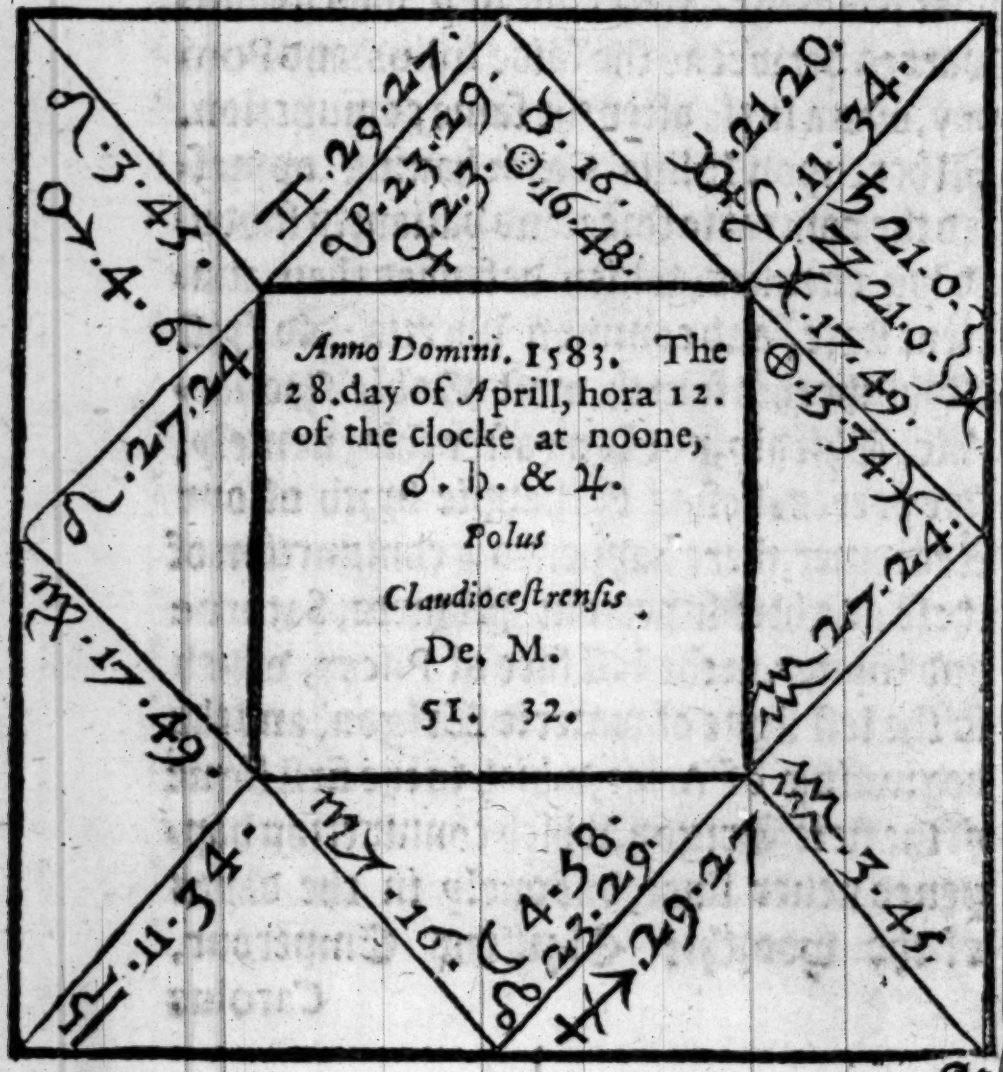
This great coniunction doth threaten ſtrange and wonderfull thinges to happen. For firſt after the mightie Coniunction of the two higheſt planets, Saturne & Iupiter in Cancer, whiche is reckoned the fyrſte ſigne of the aforeſaide waterie triplicitie, which coniunction happened in the fourth houſe, in the moneth of Nouember, at whiche time the worlde was ouerflowed with water, which to this day doth, and ſhall euer

beare

beare the name of Noahs flood, suche a flood as the worlde shall neuer see agayne. The next coniunction of the Superiour Planets happened in Scorpio, the seconde signe of the same Triplicitie 47. yeeres before ỹ glorious Natiuitie of our Sauiour Iesus Christ, fiue yeres before ỹ destruction of the most valerous and puissant captaine, Iulius Cæsar, and Pompey was very hoat ỹ violent. The ende of ỹ which Ciuil warres betweene the saide Iulius and Pompey, was a little after the same coniunction. Whereupon Iulius Cæsar hauing oppressed the contrarie force, and valiantly subdued his enemies, which defended their auncient state, and common libertie: did fyrst establishe this fourth most Noble Monarchie. Thirdly, not long after this, namely, sixe yeeres, before the happie byrth of our Redeemer, there happened a coniunction of these mightie superiour Planets, Saturne and Iupiter, in the last face of Pisces, which is the last signe of waterie Trigon, and the beginning of Aries, which is the first signe of the firie Trigon, which coniunction happened neuer since, but onely in the dayes of the woorthie Christian Emperour,

Carolus

Carolus Magnus. Anno 789. which is almost 800. yeeres agoe. But is now to happen once againe in this yeere 1583. Touching which cõiũctiõ this yere now ensuing is the last coniunctiõ ẏ euer shall happen in the end of ẏ wateric Trigon. And heereafter ensueth the figure Astronomically of the said great cõiunction of Saturne & Iupiter in the 8. house in Pisces.



AT the time of this entrance, the Cuspis of the East is the 27. degrees, and 24. minutes of Leo. The 2. house is the 17. degrees, and 49. minutes of Virgo. The 3. house is the 11. degrees & 34. minutes of Libra. The 4. house is the 16. degrees & 00. min. of Scorpio. The 5. house is the 29. degrees, and 27. min. of Sagitta. The 6. house is the 30. degrees, & 55. minutes of Aquar. The 7. house is the 27. degrees and 24. min. of Aquar. The 8. house is the 17. degrees & 49. min. of Pisces. The 9. house is the 11. degrees and 34. minuts of Aries. The 10. house is the 16 degrees & 00. mi. of Taurus. The 11. house is the 29. degrees and 27.. minutes of Gem. The 12. house is the 3. degrees. and 45. minuts of Leo. The Moone in 4. degrees and 54. min. of Sag. *Pars fortunæ* 15. degrees and 34. min. of Pisces. Saturne is in 21. degrees & 00. min. of Pisces. Iupiter is in 21. degrees and 00. minutes of Pisces. Mars is in 4. degrees & 6. min. of Leo. The Sun is in 16. degrees and 48. minutes of Taurus. Venus is in 4. degrees and 6. min. of Gemin. Mercurie is in 21. degrees & 20. minutes of Aries. Saturne is Orientall, ♃ is Orietall. Mars

is Occidentall, ☿ Mercurie Occidentall.

Considering that this fourth monarchie began first about the end of watery Trigō, and was afterwards weakened & decayed vnder the same, as appeareth by the premisses, may it now seeme likely and probable enough that it shall also finally bee ended & destroyed vnder the same Trigon. And for as much as our Lorde and Sauiour tooke our humane nature vpon him, beeing borne of the Virgin Marie in Bethlem, at the end of the watery Trigon, and beginning of the firie Trigon: the same nowe happning againe, may it not also signifie and portende some wonderfull and marueilous alteratiō shortly after to ensue: yea, why not euen ẏ great & dreadful time, wherin ẏ same Iesus Christ shall come again in vnspeakable maiestie, to iudge both the quicke and the dead, consuming the whole world by fire. For now shall the firie Trigon raigne, and all the coniunctions of the superiour Planets, which hereafter shall happen, shall continually be in firie signes till the accomplishmēt almost of 200. yeeres. The ancient famous prophesie of Elias, concerning the worldes continuāce, foretelling that the same should

stand

ſtand 6000. yeeres: 2000. vaine: 2000. the lawe: 2000. Chriſte: which together make it all, the final number of numbers 6000. yeeres, whereof it hath alreadie contained 5544. So that not so much as 500. yeeres do now remaine, of which euen some euen of thoſe that are yet behinde ſhall be ſhortened in reſpect of our infinite ſinnes, & exceeding wickedneſſe, as it followeth in the ſame propheſie: yea our Sauiour Chriſt himſelfe hath promiſed in his Goſpell written by Saint Mathew ỹ 24. chapter, that he will detract ſomewhat of the appointed time: ſaying, except thoſe daies be ſhortned, there ſhal no fleſh be ſaued, but for the elects ſake, they ſhalbe ſhortened. what doubt is there but that we may perſwade with our ſelues that the comming of Chriſt to iudgement will not be long.

456. yeeres more to come do make vp the iuſt nũber of 6000. yeeres, the full time, whiche Elias ſpeaketh of.

But I cannot thinke that the full computation of the number ſhalbe fulfild.

Of the ſickneſſes and infir- mities this yeere of our Lord 1583. in generall throughout the yeere, which are like to happen.

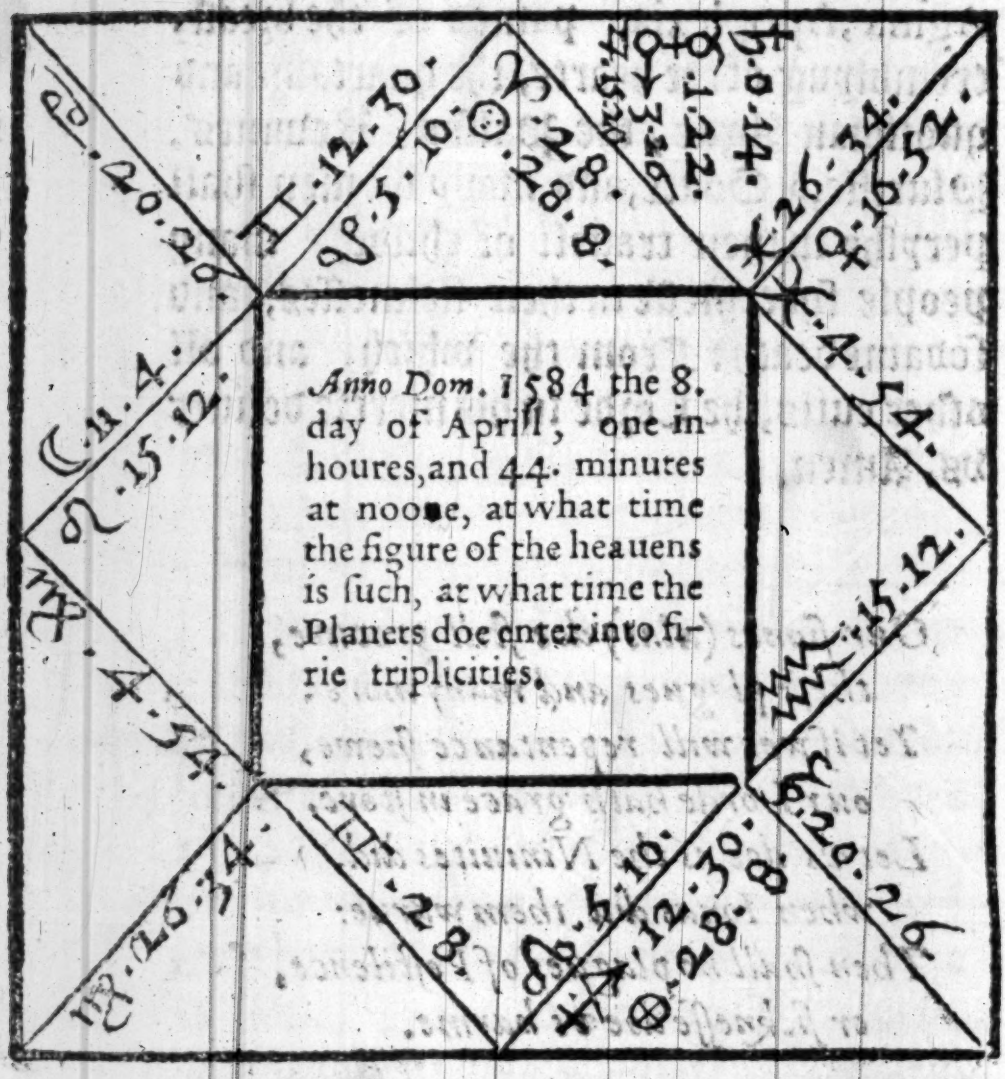
ACcoyding to the doctrine of the auncient Princes, and diuers other famous learned in the Sciences Mathematicall: It manifeſtly appeareth, that this yeere ſhall raigne, many painefull & dangerous Feuers, the blooddy Flyxe, blacke Iaundies, Opilation of the Liuer, obſtruction of the Splene, Apoſtumes commyng of Flegme, paynes in ỹ eyes & teeth, Epilepſia, Stitches, Collicke and ſtone, Laxes, payne in the bowels, Pluriſies, ỹ Dyopſie, Catharres, Rewmes, ſmall Pockes and Meaſles, paines of the belly: many maydens and women ſhall be vexed with diuers diſeaſes: & in the Sõmer quarter theſe diſeaſes ſhal moſt raign, bleeding at the noſe, paines in the back & belly, Diſſenteria & Strangurion. In Autumne the Winter quarter, paynes in the throte,

Anginæ

Agina, Apoplexia, paines of the breast, tremblyng of the hearte, the quartaine and quotidian Ague, the Palsey, Rewmes, Pluriſie, ỹ Goute, and many women ſhall perysh in their trauell of childe, many people ſpeechleſſe in their ſickneſſes, and ſodaine death: From the which, and all other euils, the Lorde in his mercie deliuer vs. Amen.

Our ſinnes (alas) doe ſtill procure,
theſe plagues and many more:
Yet if wee will repentance ſhewe,
our Lorde hath grace in ſtore.
Let vs doe as the Niniuites did,
when Ionas did them warne:
Then ſhall no plagues of Peſtilence,
or ſickneſſe doe vs harme.

Thus endeth the eightie three yeere, and nowe to proceede with eightie foure yeere.



LEo ascendeth in the 15. degree and 12 min. The 2. house 4. degrees 54. min. of Virgo. The 3. house 26. degrees 34. mi. of Virgo. the 4. house 28. degrees & no mi. of Libra. The 5. house 12. degrees and 30. min. of Sagittarius. The 6. house 20. degrees and 26. min. of Capric. The 7. house

15

15. degrees & 12. mi. of Aquar. ỹ 8. house 4. degrees and 54. min of Pisces. The 9. house 26. degrees and 34. min. of Pisces. The 10. house 28. degrees and no min. of Aries. The 11. house 12. degrees and 30. min. of Gem. The 12. house 20. degrees & 26. min of Cancer. The Moone is in 11. degrees and 4 min. of Leo. Pars fortunæ in 28. degrees and 8. min. of Sagit. Saturne is in no degree and 14. min. of Aries. Mercurie is in one degree and 22. min. of Aries. ♂ Mars is in 3. degrees and 26. minutes of Aries. Iupiter is in 15. degrees & 20. min. of Aries. The Sunne is in 28. degrees and 8. min. of Aries. Venus is in the 16. degree and 52. min. of Pisces. Saturne is Orientall. Iupiter is Orientall. Mars is orientall. Venus is Occidentall. Mercurie is Orientall *. These Planets conioyned together in firie triplicities, is a great token to bee marked of the worldes destruction & that the latter daye is at hande. Therefore let vs watche and bee mindful of the Lords comming.

The seruant which diligently watcheth at all houres for his masters commyng, & doth in ỹ meane season such things *Mat. 24.*

as his master hath appointed him, is blessed: For hee shall enter into his masters ioye. But the seruant, that liueth without care, is idle, watcheth not, looketh not diligently vpon his office, thinketh not of his masters comming, smiteth his fellowes, eateth and drinketh with the drunken, that seruaunt I say, shal haue his part with hypocrites, and shall be cast into vtter darknes, where weeping & gnashing of teeth shall be, &c.

Mat. 24. Wake, because ye know not what houre your master will come, of this bee yee sure, that if the housholder knew what houre the theefe would come, he would surely watch, and not suffer his house to bee broken vp. Therfore be ye also redie, for in an houre as ye thinke not, the sonne of man commeth.

Mat. 26. Watch and pray, that yee fall not into temptation.

Luke. 21. Let your loynes bee gyrte about, and your lightes burning, & your selues like men that wayte for theyr master, when hee will returne from the wedding, that as soone as hee commeth and knocketh, they may open vnto him: Blessed are those seruants, which the Lorde when hee commeth shall finde waking, &c.

Take

Take heede, watche and praye, for yee know not whan the time is, And I say to al watch. *Mark.13.*

Take heede to your selues, leaste your hearts be grieued with surfeiting and drunkennesse, & cares of the world, whē the day shal come sodenly on you. For as a snare shal it come on all them that sit on the face of the earth. &c. *Luk.21*

Philip.4.

The Lord is at hande.

The daye of the Lorde shall come euen as a theefe in the night: when they shall say peace and no danger, than commeth there on them sodaine destruction, as the trayuailing woman with childe, and they shall not escape. &c. *1 Thes.5.*

Let vs not sleepe as other doe: but let vs watch and be sober.

Bee pacient, and settle your hearts, for the comming of the Lorde draweth nygh: Beeholde, the Iudge standeth before the dore. *Iacob.5.*

Be sober and watch, for your aduersary the deuil, as a roring Lyon walketh about, seeking whom hee may deuoure: whom resist stedfast in the fayth. *1.Pet.5.*

2.Pet.3. The daye of the Lorde shall come as a theefe in the night.

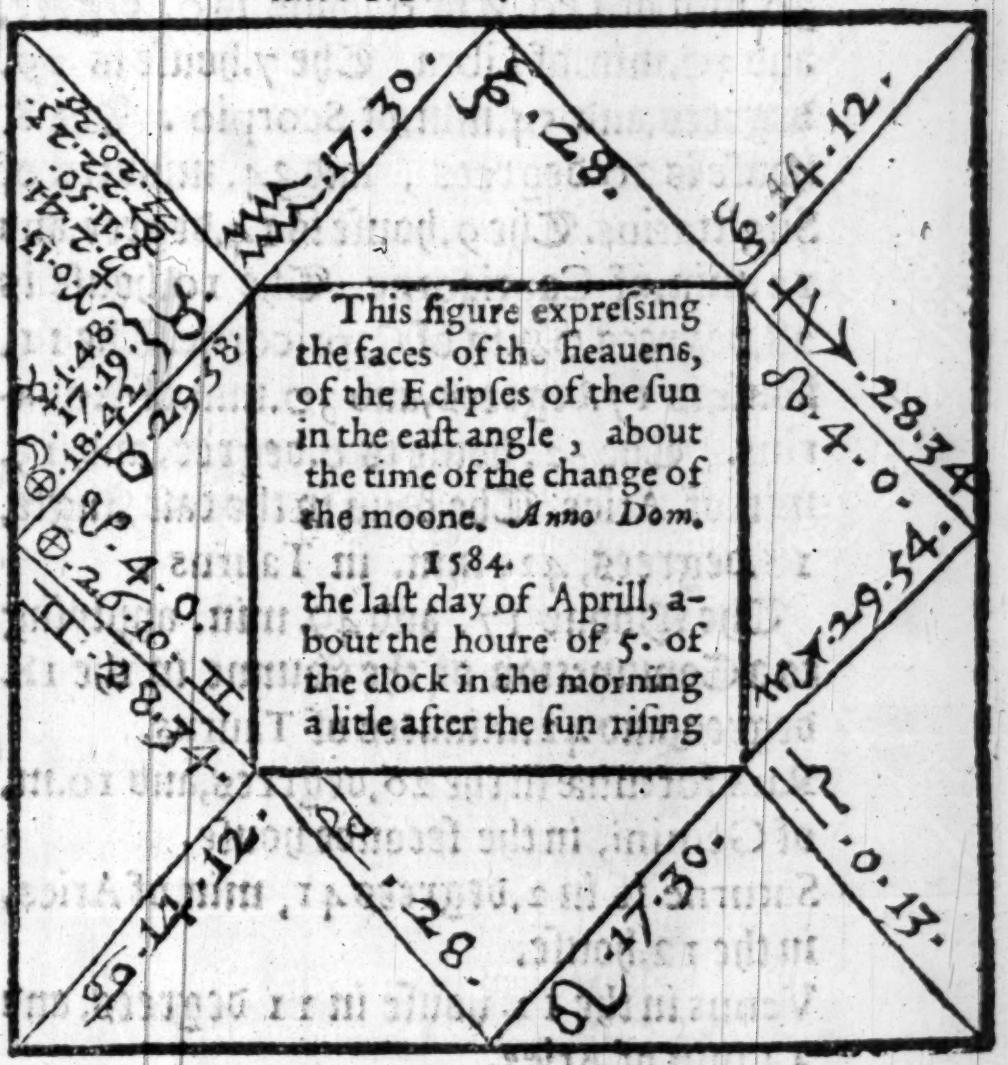
1.Iohn.2. Little children, euen nowe is the laste time.

Heb.10. Yet a very little while, and he that shall come, will come, and will not tary.

The fiue wise Virgins prepared both lampes and oyle, tarying and watching for the comming of the bridgroome: Therfore when he came, they beeing in a readinesse, went in with him into the wedding: But the fiue foolish Virgins slumbred and slept, so that when the Bridegoome came, they were vnprepared, and had no oyle in their lampes, and therefore were they shutte out of the doore. Watch, for we know neyther the daye nor the houre when the Sunne of man shall come, &c.

from the course of times.

Domus Diei, 4 hora 4. min 56.
ante Merid.



At the time of this entrance, ỹ cuspis of the East is the 29. degrees and 25. min of Taurus. The 2. house, 28. degres, & 34. minutes of Geminie. The 3. house 14. degrees, and 12. minutes of Cancer.

The

The 4. house is 28 degrees, 0. minutes of Cancer. The 5. house is 17. deegrees, and 30. min. of Leo. The 6. house is 0. degree, and 30. min. of Libra. The 7. house is 29. degrees, and 54. min. of Scorpio. The 8. house is 20. degrees, and 34. minutes of Sagittarius. The 9. house is 14. degree, and 12. min. of Capricorne. The 10. house is 28. degrees, 0 min of Capricorne. The 11. house is 17. degrees, and 30. min. of Aquarius. The 12. house is 0. degree, and 13. min. of Aries. The Sun in the east Angle, 18. degrees, 42. min. in Taurus.

The Moone 17. and 49. min. applying to a Conunction of the Sunne in the 18. degree, and 42. minutes of Taurus.

Pars fortunæ in the 26. degrees, and 10. m. of Gemini, in the seconde house.

Saturne is in 2. degrees 41. min. of Aries, in the 12. house.

Venus in the 12. house in 11 degrees, and 44. min of Aries.

Mars in the 12. house, and 20. degrees, and 24. min. of Aries.

Jupiter in the 12 house, 20. degrees, and 25 min. of Aries.

Mercury

from the course of times.

Mercury in the 12. house, 1. degree, and 48. min. of Taurus.

Caput Draconis is 4. degrees of Sagitarius.

Cauda Draconis is 4. degrees of Gemini in the Ascendent.

Plenilunium Ecliptícum.

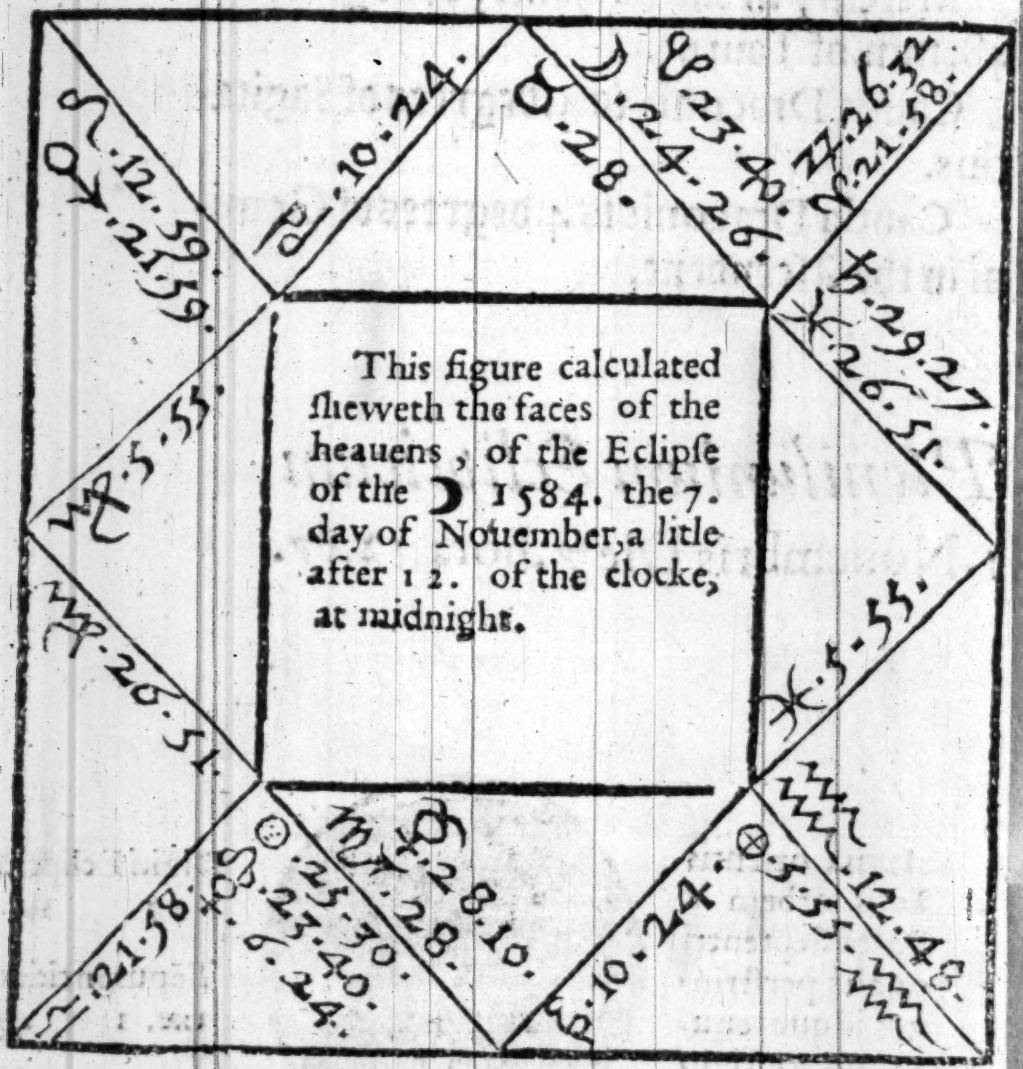
1. Nouembris Die 7. hora. 12. 17.

Luna orientis Solis orbem à Parte Septentrionali perstringet, idque tenuissimo Vestigio die. 29. Aprilis.

Digiti Ecliptici.
17 14

Tẽpus incidentiæ. 1 45

Mora dimidia.
0. 45.



The time of this entraunce the Cuspis of the estate is the 5. degree, and 51. minutes of Libra. The 2. house, 26. degree, and 51. min. of Virgo. The 3. house, 21. degree, and 51. min. of Libra. The 4. house 28. degrees, and 00. minutes of Scorpio.

The

The 5. house 10. degrees, and 24. minuts of Capricorne. The 6. house, 12. degres, & 48. min. of Aquarius. The 7. house, 5. degrees, and 55. min. of Pisces. The 8. house 26. degrees, and 51. min. of Pisces. The 9. house 21. degrees, and 58. min of Aries. The 10. house, 28. degrees, and 00. min. of Taurus. The 11. house, 10. degrees, and 24. min. of Cancer. The 12. house, 12. degrees, and 42. min. of Leo. The Moone in 21. degrees, & 16. minutes of Taurus. Pars Fortunæ 5. degrees, and 55. min. of Aquarius. Saturne in 29. degrees, and 27. min. of Pisces. Iupitur is in 26. degrees, and 43. min. of Aries. Mars is in 21. degrees, and 59. min of Leo. The Sunne is in 25. degrees, and 30. min. of Scorpio. Venus is in 60. degrees, and 24. min. of Scorpio. Mercurie is in 28. degrees, and 10. min. of Scorpio. Caput Draconis is in 23. degrees, and 40. minuts of Scorpio. Cauda Draconis is in 23. degrees and 40. minutes of Taurus. Saturne is Occidentall. Iupiter Occidentall. Mars is Orientall. Venus is Occidentall. Mercurie is Occidentall.

The

THe Lord God amongst other thinges hath gyuen vs certaine tokens, to wit: that afore his comming, there shall bee a darkning of the Sunne and Moone, that the qualities of the heauens shall be troubled: By which wordes no doubt hee would signifie, that the whole firmament of starrs should be altred, and as it were threaten a destruction, &c.

Anno Dom. 1586. mensis Aprilis.

The effectes of these meetinges shall euidently appeare: at which time, there shal fall out 12. Coniunctions in Aries, a fierye Triplicitie.

At the houre of Noone.

The 2. daye of Aprill Sol in 21. degree, and 46. min. in Aries, applyeth to a Coniunction of ♄. in the 22. degrees, and 8. min of Aries. } ☌ ☉

The

The 7. day of April the Moon in 10. degrees, 37. min of Aries, & applyeth to ☌ Venus in ♀ 18. degrees. 16. minuts in the same signe. ☌♀

The 7. day of Aprill ☽ Moone in Aries 10. degrees, and 37. mi. in aplication, to a cõiunctiõ ☌ of Mercurie, & Mercurie is 17. degres, and 33. min. in the same signe. ☌☿

The 7. day of Aprill ☽ Moone in Aries, 10. degrees, 37. min. in application to a Coniunction of Mars, and Mars is 18. degrees, and 5. minutes in the same signe. ☌♂

The 8. day of April, the moone in ♈ 22. degrees, and 25. min. in application to a Coniunction of Saturne, and Saturne is 22. degrees, 56. minuts in the same signe. ☌♄

The 8. day of Aprill again Venus in Aries 19. degrees, and 30. minutes, in Coniunction with ☿ in the same degrees of ♈ full. ☌☿♀

The 8. daye of Aprill, the Moone in 22. degrees, and 25. minutes of Aries, in application to a Coniunction of the Sunne, in 27. degrees, & 38. min. in the same signe. ☌☉☽

The 8. day of Aprill again, a Coniunction of Mars and Mercurie in Aries. ☌☿♂

The 9. daye of Aprill, Mercurie in Aries 21. degres, and 21. minutes, in applycation to a Coniunction of Saturne, and ♄ is 23. degres, and 40. minutes in the same signe. ☌♄☿

The

The 13. day of Aprill, a Coniunction of Saturne and Venus in Aries. ☌ ♄♀

The 14 daye of Aprill Mars in Aries 23. degrees, and 23. minutes, in applycation to a Coniunction of Saturne, in 23. degrees, and 43. minutes in the same signe. ☌ ♂♄

The 14. daye of Aprill, a Coniunctiõ of Mars and Venus in Aries. ☌ ♂♀

Anno Reparatæ Salutis. 1588. *intercalari.*

Aureus Numerus.	12
Cyclus Solaris.	1
Litera Dominicalis.	G.F.
Indictio Romana.	1
Interuallum.	Hebd.7.di.6.
Septuageſima.	4.Februarii.
Quadrageſima.	25.Februarii.
Paſca verum.	7.Aprilis.
Rogationes.	12.Maii.
Aſcentio Domini.	16.Maii
Pentecoſte.	26.Maii.
Aduentus domini.	1.decembris.

Ple-

from the courſe of times.

Plenilunia duo Ecliptica.

Die 2. Mar. hora 13. 42. *Die. 25. Aug. hora. 16. ſcr. 49.*

Digiti Ecliptici. 17. $\frac{1}{4}$
Tempus incidentiæ. 1. ho. 3.
Mora dimidia. 0. 46.

Digiti Ecliptici. 18. 17.
Tẽpus incidentiæ hora 16.
Moradimidia. 0. 51.

The two fearfull Eclipſes of the Moone.

Regreſsus Planetarum.

♄ à penultima Auguſti vſque in anni finem retrocedet.

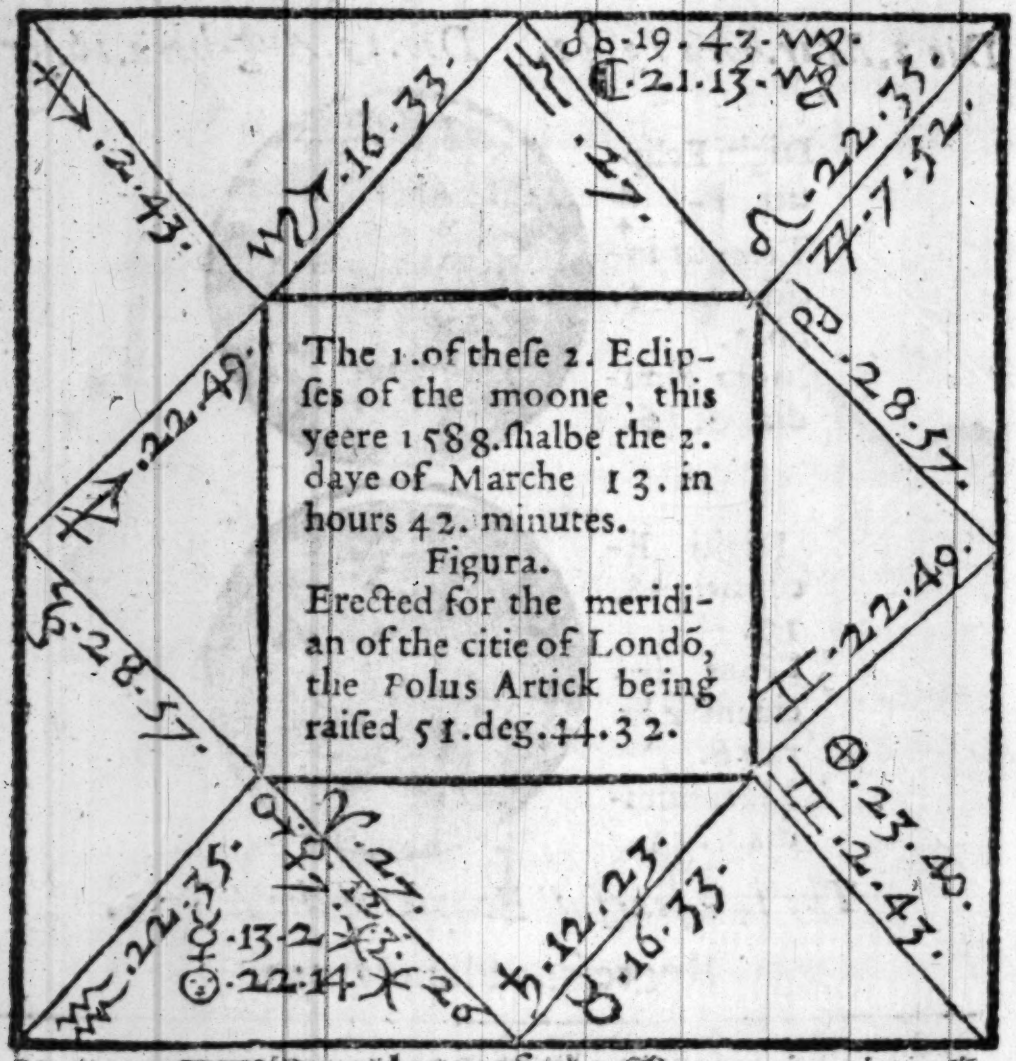
♃ regreditur vſque in 25. Martii: inde progreditur vſq; in 24 decẽ.

♂ hoc anno ſemper progreditur.

♀ poſt 5. Septembris regredietur vſque in 17. Octobris.

☿ ab initio anni vſque in 22. Ianuarii. Iterum à 25. Aprilis vſque in 18. Aprilis.
Tertium à 20. Auguſti in 12. Septembris. Quartum poſt 14. Decembris vltra finem anni regreditur.

The full Eclipse shal be at one of the clock, and 42. minutes after midnight.

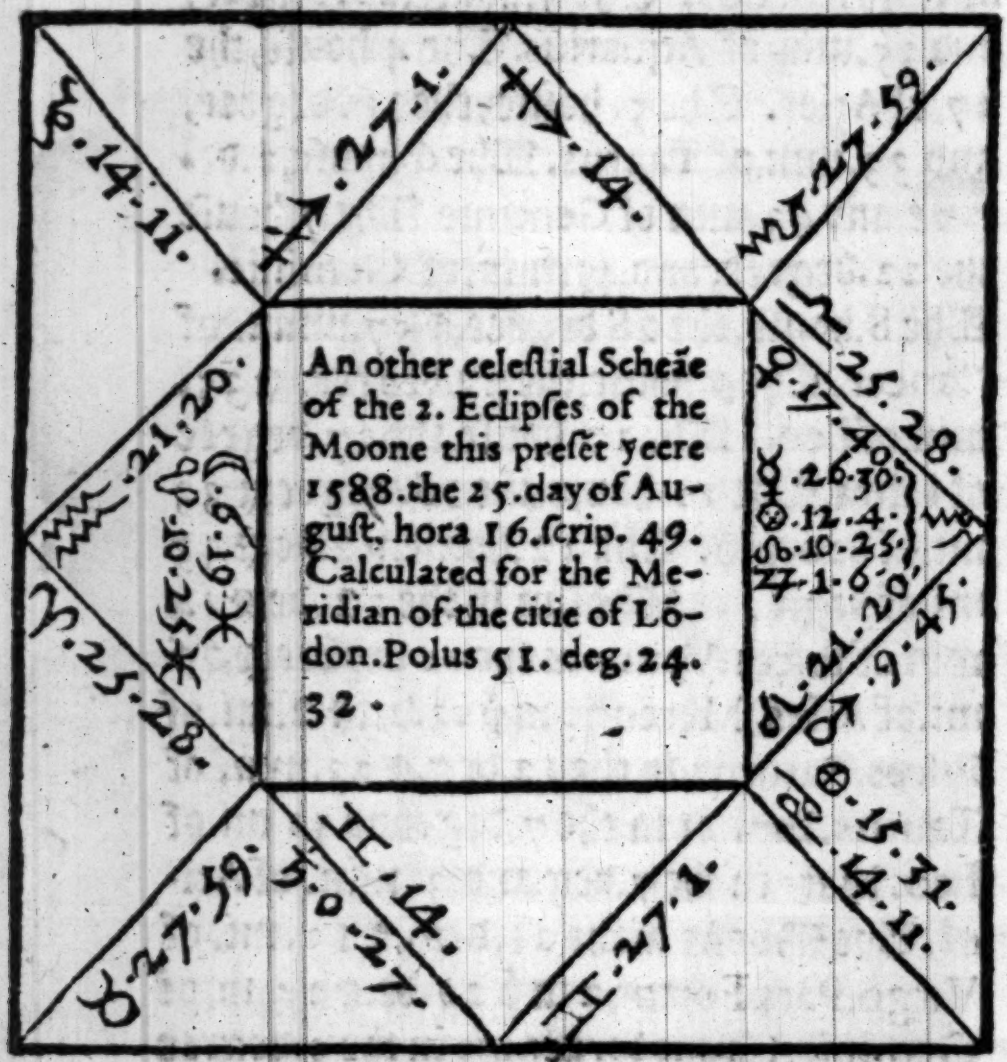


THe colour of the Moone in this Eclipse shall not bee redd, but declyning to a dark brown colour: the other Conjectures of ỹ influẽce or effects therof, I leaue them till such time as I write my Prognostication for this yeare, if it please God so long to continue my lyfe, in the mean time

good

good gentle reader take this in good part, and beare with mee in this my simple skil. In this Eclipse setting forth, the Ascendēt is the 22. degree, and 12. min. of Sagitarius. The 2. house, 28. degree, and 57. min. of Capricornus. The 3. house, 22. degree, and 35. min. of Aquarius. The 4. house, the 27. of Aries. The 5. house, the 16. degree, and 33. min. of Taurus. The 6. house, 2. degree, and 43. min. of Geminie. The 7. house the 22. degree, and 49. min. of Geminie. The 8. house, the 28 degree, & 57. minu. of Cancer. The 9. house, the 22. degree, & 35. min. of Leo. The 10. house, the 27. degree of Libra. The 11. house, the 16. degre, & 33 mi. of Scorpio. The 12. house, ♃ 2. de. & 43 mi. of Sagit. The sun in the 22. de. & 14 min of Pisces. Venus in the 12 degree, & 26 mi. of Aries. Mercurie in ☿ 13. de. & 2. mi. of Pisces. Saturne in the 12. deg. & 23. min. of Taurus. Iupiter in the 7. deg. and 52 mi. of Leo. Mars in the 7. deg. and 3. min. of Aries. The Moone in the 21. deg. & 13. mi. of Virgo. Pars Fortunæ in ♃ 23. de. & 14. m. of Geminie. Caput Draconis in the 9. degree and 43. min of Virgo. Cauda Draconis in the 9. degree, and 43. min. of Pisces.

¶This Eclipse of the Moone shall be at 6. of the clocke, and 49. min. at night, the colour of the Moone white, and shall appeare a litle after the sun is set.



THe Ascendent is ♑21. degree, ♐20 mi. of Aquarius. The 2. house 25. and 28. min.

min.of Aries. The 3.house the 27. degree and 59.min.of Taur. The 4.house the 14. degree of Gemini. The 5.house the 27.degree and 1.min.of Gemini. The 6. house 14.degree and 11.min of Cancer. The 7. house the 21.degrees & 20.mi.of Leo. The 8.house the 25.degree & 28.min. of Libra. The 9.house is the 27. degree & 59. min. of Scorp. The 10. house 14. degrees of Sagit. The 11.house the 27. degree & 1.min.of Sagit. The 12.house is the 14.degree & 11.min.of Capric. The Sun in the 12. degree and 4 min.of Virgo. Venus in the 17. degree and 40.min.of Libra. Mercurie in the 26. degree & 50.min.of Virgo. Saturne in 0 degree and 27.min of Gem. Iupiter in the 1.degree and 6.min.of Virg. Mars in the 9. degree & 45. min. of Leo. The Moone in the 6. degree and 19.min. of Pisces. Pars fortunæ in 15.degrees & 31 min.of Cancer. Caput Draconis in the 10. degree, and 25.min.of Virgo. Cauda Draconis in the 10. degree & 25.mi.of Pisces.

Heere is the time that Cipryan in his verses turned in ryme maketh mention of, The time waxeth short, and the day of the Lordes comming to iudgement

by all signes and tokens cannot be farre off. Therefore good brethren in Christ be mindfull of the Lords comming: let vs call vpon his holy name by deuout prayers and supplications: Let vs make our submission vnto his glorious maiestie: Let vs acknowledge our offences, and bewayle our manifolde sinnes and wickednesse: Let vs be hartily sorie for these our misdoings, whose heauie burdens are intollerable: let vs craue mercy & forgiuenesse at the Lords hand: Let vs frame a newe and godly life: Let vs alwayes haue the Lordes comming in our remembrance: Let vs meditate vnto him by deuout prayers, and most humble supplications aske all things of him, prayse him, trust in him, and giue him the honor and worshippe belonging to his glorious Maiestie: Let vs not neglect holy meditations and prayers, but continually pray. It is written (Gentle Reader) that in the beginning, in the dayes of Seth the sonne of Adam, the people first began to inuocate & call vpõ the name of God by deuout prayer, & this maner of praying was vsed amõg ỹ fathers frõ Noah vntyl the cõming

of Christ, and they did frequent the same as a speciall meane and way to craue of God his mercie, his grace, and his assistance. By prayer also, they did set forth the glory of God, appeased his wrath and displeasure, and rendred him thankes for his benefites receiued. Christe our Sauiour after his comming, taught it also as a most necessary & comfortable doctrine, whereby we might craue of our heauenly father, not onely all thinges necessarie and requisite for vs (as appeareth in the prayer which hee taughte his Disciples:) but also forgiuenes of sins to the attainement of euerlasting life. And therefore may wee well say, that as the vse thereof is worthie prayse, so the want therof is to be blamed. For where prayer is not frequented, there God is not serued & called vpon for his grace and assistance, neither is he thanked for his gracious benefites, the free gift of his mercie is not desired, neither is the horrible punishmente of his iustice feared. But who may not now (thinkest thou Gentle Reader) rightly say to ỹ worlde as Ionas saide to the Niniuits: There are yet 40. dayes, & Niniuie shalbe destroied.

The

The people no sooner heard the Prophete denounce destruction to come on them, for their sinnes, but immediatly, euen at the first crying of him, with trembling & feare, turned to God, beleeued in him, feared his iustice, confessed their sinnes, & with penitent harts craued his mercie. But good Christiã brother whome it hath pleased God to cal, not by the mouth of one man, as hee did the Niniuites (for he hath called vs by sundrie meanes) therfore doest thou not regard his calling: wherfore to thee it may bethus said: The more God seeketh thee, the more thou shunnest him: the more he loueth thee, the lesse thou regardest him: the more thou needest him, the lesse thou thinkest on him: So that by thy great vnkindnesse, God is compelled to say vnto thee, as he said to the Israelites, I am ouerwearied with bearing and long suffering of thy wicked and sinfull liuing. If thou therefore desire to be freed from the horrible plagues and threatnings of God, thou must (like a true Niniuite) with a broken and penitent heart, call vpon God with cõtinuall praier, & crauing of him his mercie, grace, & assistance, which if thou aske with a true faith, he will graunt it thee

it wee. Finally, if thou couet to bee happie and blessed, let no day passe thee, but that thou once at the least present thy self before God by prayer, and falling downe before him, with an humble disposition of deuoute minde (not from the mouth, but from the heart inwardly:) crie with the Prophete Dauid, O Lord, the offences of my youth, and mine ignorances remember not: but after thy mercy and goodnes O Lord remember me. *Psal.* 25. 5.

A prayer for true repentance, and for the comming of the kingdome of Christ.

O Lord, and our God Jesus Christ, the Scripture testifieth of thee, that when thou wast in the worlde, thou diddest preach repentance, and the comming of the kingdome of heauen, and after thou wast risen againe, thou saydest, ỳ it behoued thee so to suffer, & on the third day to rise againe from the dead, and that both repentance & remission of sins shoulde be preached to euery creature in thy name, and that whosoeuer beleeued and were baptised, should be saued. Againe, then full louingly

dingly diddest bid them that labour and be laden to com vnto thee, & promisedst that thou wouldest vnlade and refresh them: verily it is no small company of wicked spirites cleaueth, which are also as roaring Liõs, & earnest accusers of ỹ sonnes of god, yea, and such enemies of God, & of thẽ that appertaine vnto him, as by no meanes neyther will nor may be reconciled. Therefore wee, and all of vs, which thorowe thy grace are bounde and giuen ouer to serue God: Most humbly beseeche thee O holy spirite, that thou wilt defend vs against all the wicked temptations & pernicious breathings of this most wicked spirite, that all vice excluded, all vertue and godlinesse may spring, grow, and increase in vs vntill wee be made perfect and auncient in Christ Iesu our Lorde, and his holy lawe. Take away infidelitie, and ingraft in our breastes a true and vnfained faith, take away pride, wrath, enuy, debate, whoredome, gluttonie, drunkennesse, couetousnes, errour, hypocrisie, with all kinde of vngodlines. and prince in our heartes humilitie, loue, chastitie, and concord, purity of life, temperance, sobriety, mercy, liberalitie towards the poore, truth,

pure

pure holynes, with all kind of vertue: take away from vs all that euer is of Satan, the flesh, and the worlde, and giue vs that which only commeth from thee O heauēly father, and from thy only begotten sonne, & from the holy spirit: Teach vs all truth, enarme vs with the shield of true faith, that we may so watche and shew such diligence, that wee may perceiue his craftie assaultes and dangers, vnto the end that wee liue not hereafter in the flesh, but rather that we abhorre al filthinesse, and impuritie thereof, and that wee beeing brought into thy kingdome, thorow thy precious blood, may obtaine dayly more and more perfect remission of our sinnes. So be it.

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